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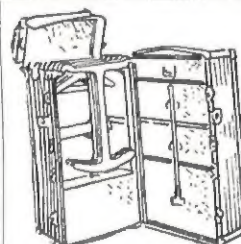
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God of our fathers, known of old,  
Lord of our far-flung battle line,  
Beneath whose awful Hand we hold  
Dominion over palm and pine,  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

The tumult and the shouting dies;  
The Captains and the Kings depart;  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

Far-called, our navies melt away;  
On dune and headland sinks the fire;  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the Nations, spare us yet,  
Lest we forget—lest we forget!

If, drunk with sight of power, we loose  
Wild tongues that have not Thee in awe,  
Such boastings as the Gentiles use,  
Or lesser breeds without the Law—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

For beaten heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding, calls not Thee to Guard,  
For frantic boast and foolish word—  
Thy mercy on Thy People, Lord!

—RUDYARD KIPLING







VOL. 37

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**MASSACHUSETTS** The Proceedings of Grand Lodge in this, the senior, American Jurisdiction come to hand about this time of year; beautifully printed, handsomely bound and with a wealth of historical and contemporary incident recorded therein, it may well serve as a model to other Grand Lodges for its careful precedent and typographical impeccability. The fact that it is issued six months after the last event recorded in it does not detract from its merit if it does indicate to some extent indifference to time and circumstances, for much has transpired in American history during the last momentous half year. The face of the nation has changed since December 7, 1941.

The Grand Secretary, Frank H. Hilton, who stepped into a difficult role as successor to one of the world's ablest Masonic scholars, has done a good job, ably assisted by "Larry" Jackson, his efficient co-worker. The steel engraving of Grand Master Albert A. Schaefer admirably adorns the volume as frontispiece, and the many matters of routine and extra-curricular character dignifiedly demonstrate that Freemasonry hereabouts is functioning sanely and safely in line with its long and honorable tradition. The financial skies are fair, considering dark days, the membership (Aug. 31, 1941, 94,765) shows a shrinkage by death and demit, etc., of 1774. Fifteen hundred and ninety-six men were entered, crafted and raised in the twelve months.

The Feast of St. John, culminating event of a full year, was a postprandial landmark of distinction. The Massachusetts Craft is sound and strong, in safe hands and forward-looking. All in all, Massachusetts Masons may take just pride in the present high status as in the dominant past. What the next year will produce will be momentous, Masonically and otherwise, but the foundation stones here are well and truly laid, the structure strong.

**EXPOSITION** So that CRAFTSMAN readers may obtain some idea of the work being done in connection with Masonic service to the men in the armed forces of the U. S. we print on other pages of this issue the talk given by the Grand Master of Masons in Massachusetts to the Conference of Grand Masters which was held in Washington, D. C. last February.

By it may be seen that the fraternity hereabouts is not neglecting its opportunity but is carefully and conscientiously seeking and with success to supply to the Mason and sons of Masons such assistance as may be possible to increase their happiness and comfort in a world which is new and strange and under somewhat difficult circumstances.

It is not possible to give in detail all the individual

instances where aid has been rendered. They are too many. It is possible to say, with pride, that Massachusetts Freemasonry is following intelligently and assiduously its earlier precedents and a program which will provide practical help in a commonsense way that will be appreciated by the men who are its beneficiaries and who are today serving the country's cause.

**PRESS** On another page is discussed by three men the subject of the Masonic press. Is it a moot subject? There will be no objection to the topic by those who are earnestly desirous of seeing Freemasonry progress, and the writers of the symposium, being directly interested, will, it is hoped, be given credit for viewing objectively their own particular field.

It is really too bad so little is known about our ancient Craft, for there is so much that is so good therein it deserves wide publicity as tending to improve understanding and social conditions locally, nationally and internationally.

Whatever its enemies may aver—and it has been plenty from puissant Pope to fantastic Fuehrer—Freemasonry is fundamentally a powerful potentiality for good. A worldwide understanding of its methods and principles through the medium of a press would seem to be a matter of particular importance just now.

**VETERANS** "Old men for counsel; young men for war." The axiom is ancient and familiar, equally appropriate to peace as to war, and the pursuit of those elusive elements which would make peace permanent and which appear to have evaded the past generation.

In Freemasonry after a long and more or less strenuous apprenticeship a few men are annually chosen to direct the Craft in their respective grand jurisdictions as *Most Worshipful Grand Master*.

They possess extraordinary powers and almost invariably knowledge much superior to the ordinary, yet, as too frequently happens, the brief term of their office as Grand Master and the all too few opportunities for counsel and advise with their fellows of the Grand Lodge prevents full use or benefit of that valuable medium. Their terms, except in a few jurisdictions, are limited to one year without re-election.

Thus the Craft possesses a reservoir more or less untapped, of which full use has not been made. Retiring Grand Masters do not wish to impose on their successors their own policies nor are new G.M.s apt to be restrained in the exercise of theirs. The situation thus developed is not favorable to the Craft and much is lost.

In the case of retired Grand Masters who have maintained, as they generally do, keen interest in its affairs, they have small chance to serve, for by the Constitution the G.M. is supreme in authority and their advice if and when sought is purely perfunctory unless the G.M. chooses to accept it.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6451.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS  
Alfred Hampden Moorhouse, Editor and Publisher.

**WANTED** One reason for the scarcity of Craft leaders is a lack of incentive, as indicated by interest shown. There are many men in the fraternity possessing demonstrated qualities of leadership, who would, if their services could be enlisted, energize the Craft into constructive work outside the confines of the lodge room. It is not to be expected, however, that these proven men, active in business and professional life, will make the sacrifice necessary if they are to talk to empty seats or deal in abstract generalities.

If we are to have the best men lead the way and vitalize the Craft, means must be found to direct their talents. In that enterprise direction from the top is needed.

Here enters another problem, for Grand Masters, delegated as they are with almost autocratic, even if constitutional powers, are themselves mostly busy men with outside interests absorbing much of their time and talents. In few cases can they give full time to the unpaid service of their fellows.

So we come to an impasse, compelling if not commanding earnest consideration. How can willing and capable men be best persuaded to embark on new seas and steer the Masonic Craft into progressive channels? The only compensation they can look for is the satisfaction of serving. This is of lesser importance, for the type of leader envisaged is not seeking financial reward so much as the success of his efforts, and yet it is not to be expected that he will enthusiastically embrace any work where indifference is the rule rather than the exception.

Indifference to Craft objectives is a present handicap. Empty seats and apathy are too prevalent. There must be some reason for it. Is it because we have become too complacent—satisfied to view the fraternity from the sidelines as a degree mill, grinding out candidates and doing little else? Men will not continue to be attracted to the Craft unless convinced of its undoubted merit—equally uncertain will be the results unless there is built up a dynamic policy of social usefulness distinguished by its deeds. No negative or static condition suffices, circumambulation must stop and be replaced by an energized mentality if Freemasonry is to win and worthily hold its place in a changing world.

**THE BOY** He was a funny little fellow. Such quaint ways. When he walked his arms swung like those of a grenadier. He trotted off as a track man might, intent on getting to his goal in the quickest time. Eye and ear were always eagerly alert to new impressions and expressions. He missed little—wondered much.

"Are there more toothpicks than people in America?" "What makes the sky blue?" "Could you reach the stars, and how long would it take?" "Why was I born?" "Why do people die and where do they go?" His endless questions kept all the family alert, for it was an inflexible rule to answer as best we could with the truth, as we understood it.

His clothing, untidily draped on chair or floor bore unmistakable impress of a boy with seemingly not a care in the world for order and method. His toys, and

they were legion, comprised everything from Dumbo the big-eared baby elephant to the newest gadget in aircraft. He could tell you much—and did. His speech was outrageous. We wondered where he got it. His manners not always impeccable, his ways most trying at times: provoking, irritating. Yet a disarming smile would halt a hand lifted to punish. Why spank him? "Would do no good. 'He's only a little boy,' his grandmother would say. Only a boy! With what potentialities and prospects.

Did he know or care that his elders were tied in an economic tangle? worried not only about him but concerned about those other millions so much nearer to war than he? "Why do we fight the Germans?" "Are the Japs bad people?" "Tony, the Italian in the market, is good to me—must I hate him?" Ah, child, you will never know the answers to the riddles you ask unless kind Providence endows you and those others like you with grace and understanding and knowledge of good and evil—with strength and light to guide your steps.

Only a boy! Yes, and to you will come all too soon the work of rebuilding a stricken world. Shall we in our blind, futile way destroy all the tools with which that work may be done. Pray God it may not be so—that we may retain some semblance of sense to make your work possible. *We* are the responsible ones now. You—that little boy—will soon take our place.

**QUALITY** It is obvious to the discerning that no standardized conception of what actually constitutes Freemasonry exists in this country. Men in the East—for instance Boston—with a heritage of historical precedent quite different to that of the pioneer states of the mid or far west, have necessarily divergent views, based upon background or their cultural experiences.

In the process of transfer from the mother Grand Lodge of England, from whence was derived our original charter, to the outposts of America there has been a dilution of ethics and standards as well as somewhat divergent understanding of its principles and practises. The spirit of the times in the different locales throughout the years has colored its character and influenced its thought. Even its rituals are not exactly alike.

This is to be expected when the heterogeneous character of its membership is considered. It is not likely that habits of thought of a descendant of British stock would resemble those of the Latin, the Semitic, or the Nordic breeds. Essential racial differences exist which explain many things. Plymouth Rock and Ellis Island brought a strange admixture to our shores.

In the main, however, it may be said that Americans generally have grasped the underlying principles of the Craft as a brotherhood of man under the Fatherhood of God, and under the broad mantle of Masonic charity have demonstrated that Freemasonry is something more than an abstract ethical theory.

Were this not so the Craft could hardly justify itself. But in the great number of "homes" and hospitals, to say nothing of the countless individual charities and benefactions to which it has been sponsor,



there exists a memorial to its value in the community of impressive proportions.

During present days of stress and strain one is apt to overlook some of the essential aspects of Freemasonry, to mistake the shadow for the substance. Underlying talk and camouflage and vague generalizations the fact remains that Freemasonry comprises and comprehends the best thought of the nation; its purposes and principles are outstandingly good and sound and true.

Whatever else may be said or thought, these truths are essentially deserving of widest acknowledgement and recognition. What the world may say or think of it is of small consequence if the principles are adhered to.

**CORROSION?** In the effort to bring about national understanding and unity of Masonic effort all are or should be concerned, particularly those men who may be considered moulders of Masonic opinion. These, roughly, may be referred to as the men at the top: G.M.s, P.G.M.s, and others, including those writers whose words appear in the so-called Masonic press, which is a prolific source of "news" and "opinion"—often the only point of contact between the stay-at-home Mason and the active organization itself.

Upon them rests the responsibility of clearing away misunderstanding, of explaining obscure incident and clarifying in every possible way the path to progress. Obscurantism has no place or part in the plan of unifying the Craft. At every opportunity outstanding needs should be emphasized. Petty matters, diverting from the main objective should be submerged, small-mindedness discarded. Hence, whenever such opportunity offers and a conscientious effort is apparent it should have intelligent and enthusiastic backing and encouragement. In no other way can unity be secured.

It is consequently annoying to find men who apparently seek to project their own personal prejudices into the matter, to its detriment and the general confusion.

In the significant and illuminating address of Most Worshipful Melvin Johnson printed in this journal recently, the plea was made for unity by an acknowledged authority—a man as competent and qualified as any to discuss the subject. There were certain restrictions put upon reproducing the article. Perhaps it was felt no right existed to copy. Yet we feel sure that was furthest from Brother Johnson's mind, for he, if anyone, knew the import of his words and their need.

Now there were perfectly good reasons for invoking the law of literary property with regard to this address, but these had to do with anti-Masonic writings. A false impression might well have been conveyed if isolated sentences and phrases were quoted or extracted from the context. Brother Johnson holds high Craft office, speaks with authority and naturally would seek to prohibit misconstruction such as Masonic enemies might seek to read into his remarks. Permission, however, could easily have been secured to reprint the message by a letter to its author. Certainly his co-operation with *THE CRAFTSMAN* was fine and manly and Masonic.

So when an editorial writer in the West takes sniping shots at this Craft leader he shows not only lack of faith but poor taste. By impugning or belittling motives and obscuring the issue with corrosive words he does the Craft disservice. It is a time to bury differences and show by breadth of vision and intelligent understanding a united front in the cause of Masonic unity.

**CREED** The creed of a Christian, repeated Sunday after Sunday by millions throughout the world, specifically sets forth these beliefs: "In God the Father Almighty, maker of Heaven and earth . . . in Jesus Christ, His Son . . . in the Holy Ghost, Lord and giver of life . . . who with the Father and Son together is worshipped and glorified." Further the Christian "looks for the resurrection of the dead and the life of the world to come."

This is the essence of the Christian faith expressed in simple words by the very best intelligence in church history. It is all-embracing and sets forth men's hopes and aspirations succinctly. It is the nearest approach to an understanding of man's mission and place on earth and his association with divinity. It offers hope as nothing else can or does. It inspires faith illimitable and breathes into prosaic things the prospect of an "eternal" life under a plan perfect in concept, but beyond the complete understanding of human intellect—yet comforting and reassuring even in its incomplete understanding. Its affirmation stamps a man to the degree with which he believes and follows its precepts as a man of God—above the beast level and endowed with Godlike intelligence.

How then can men be so vile as to seek to destroy each other in war and by murder? It's a long story indeed, told in part and imperfectly day after day, hour after hour, by those who have dedicated themselves to the doctrine of fraternity and engaged in a struggle to perpetuate principles of brotherhood as against impulses of animal atavism—the Satanic inclinations of human flesh untouched by Divinity. The army of martyrs, the millions who have died for their faith, attest most powerfully to its indestructibility and sure resource.

To the degree, therefore, to which Light percolates in men's minds and their perception of it, is religion successful. All life is ceaseless struggle, beginning at birth and continuing through to the end. Wonder at the manifold and increasingly manifest mysteries and beauties of the universe grows with the years. The scale of their proportions dwarf all else by comparison. Marvels increase as understanding grows. There is no limit of attainment.

So a search for Light or understanding transcends all other desires. When fundamental truth becomes even remotely apparent under heavy human handicaps, new hope inspires and stimulates. What ultimate attainment may be is unknown and unknowable. In the search, however, lies life's most worthwhile endeavors and in a recognition of profound truths embraced in Masonic ritualistic teachings a step forward may be found to the ultimate goal.

**PRECEPT** For nearly two thousand years teachers and preachers have sought to instill into the minds of humans the principles of goodly living—predicated upon the example of Jesus Christ. Evolution and revolution have paralleled their efforts and life continues its way influenced to greater or lesser extent by the degree of penetration of Divine principle.

There is much good in other religions, for Buddha, Mohammed, Confucius and other teachers promulgated standards of goodly living by somewhat similar methods.

Great organizations exist seeking solely to transform men, to show them how by the control of passions and the cultivation of virtue, they may obtain greater happiness for themselves and for their fellow men as well. From pulpits and sacristies innumerable throughout the world the work of proselyting for Christianity goes on—despite discouragements many and great. Martyrs there are today as ever.

In and through it all runs the desire for Light and a way to the supreme ideal. Faith abundantly persists, but always the sophistries of a material world where cynicism and self-seeking are rife confound and divert to purely material channels by many formulae.

In youth cares rest lightly and events are seen through rose-colored glasses. Later when its first fine enthusiasm has passed and the ashes of dead hopes show through the prospect becomes more serious. By retrospection and introspection the frailty of things thought so secure and permanent is seen; the inconsequentialities of much in the routine of life and their futility in the eternal plan of the universe become apparent.

The words of the Episcopal burial service, "We brought nothing into this world and it is certain we can take nothing out of it," serve to illustrate a truth beyond which we cannot go. Yet upon reflection, the example of a goodly life can be a heritage of priceless value infinitely greater than any material estate.

The Masonic fraternity, conceived by men of good will, is but one instrumentality in the process of spiritual growth in human society designed to secure to its votaries fundamental knowledge. Generally speaking, it may be said to have incorporated within it the best of all religions. Its primary goal, a "brotherhood of man under the Fatherhood of God" certainly comprehends the ultimate in human responsibility; assuredly under such Auspices alone may perfection be attained.

Success or failure of human effort, however, depends upon the amount of understanding and knowledge of Right and its application to everyday living. It is here the system of esoteric example comes into play. Freemasonry is closely allied in its Work with religion. They both seek similar ends.

**PROPRIETIES** In the realism of the new day many things are overlooked—important things they are, too, having bearing in their relationship to altered circumstances brought about by revolutionary processes of recent development. Consideration of them is vital to people today as well as to the youth who will be the men and women of tomorrow.

The Victorian age with all its pruderies and pretense is past. Thought has been freed from narrow

inhibitions and illusions which restrained. No longer do comfortable theories of day-by-day life in a prosaic pattern of platitudinous Pollyannaism suffice. The "good" queen's virtuous strictures and the influence of the German-born model Arthur, while perhaps suited to another day and generation are as outmoded as the horsehair furniture, the hoop-skirt, and other appendages which were its accompaniments. The Victorian memory will serve solely as a means of demonstrating that no condition, however comfortable, can remain static in the face of dynamic change.

The world moves; life changes. What may have seemed right and proper sixty years ago today gives place to an entirely different philosophy—induced by different methods—and presumably the process will continue.

An English observer wisely remarks in this connection: "Events have partly dictated the change. Modern war lets nobody off. There can no longer be things proper to men only. The Amazon is now neither a jest nor a poseuse; she is a martial necessity. All the social forces of our time combat and destroy the old notions of a divided world with its nice gradations of things right and proper. Men and women, cheated of their normal security and happiness and robbed of a natural way of life by the appalling and suicidal civilization which they have inherited, fight desperately for compensations. They refuse to grow old. They want what is vaguely known as 'a good time.'"

"So we believe in doing everything at once, and the modern mechanism of life considerably assists us, since our inventions bestow on us speed and simultaneity of action, such as driving at fifty miles an hour with the wireless on, watching films on a ship, and telephoning home from mid-ocean. What, by the way, more aggressively combats all the old notions of propriety than a modern luxury liner, whose whole purpose is to pretend that this excellent hotel has nothing to do with the sea?"

"It is agreeable in our reading to meet the old calculations of rightness and fitness. But our time and conditions are intolerant of such observance. We cannot be 'sedate' to order. We do not believe in the ceremonies of mourning, but welcome spontaneity of feeling. We are too hungry for life to be fussed about the proper words, the proper gestures, and the proper states of feeling. Things of state and beauty may thus vanish, but probably we gain on balance. Our sense of propriety is to be true to our proper selves instead of to convention, 'proper' here being used in its first sense of 'private.' So does 'a proper man' live by his own judgment, not by the habit of the tribe."

**EVOLUTION** Recurrently new phases develop in human relationships. From the Bronze age down, new problems have arisen and the advancing intelligence of humans has continually striven after better measures of control and government—the latter as we understand it being encompassed in the comparatively recent Christian era—and in the Western nations largely influenced by Christianity's teachings and moral precepts.

Thus civilization has progressed from the immature.



through the adolescent to the more recent mature, not always smoothly, but meeting on its way interruptions more or less violent or revolutionary in character, but all part of the evolutionary plan.

These very advances in human contacts and understanding have, paradoxically enough, often been the cause of conflict, intellectual and physical, for in each has been a challenge to superior intelligence which has not always been met by full understanding. Besides, the cupidity and devices of evil men have often tended to prostitute progress or divert it by the exploitation of the weaker elements to their own profit, thus creating new problems and complications which in turn have had to be solved, and not always successfully.

Thus the wheel has continued to revolve, sometimes at dizzying speed, beyond ordinary human power and understanding to control. As an engine without a governor tends to rack itself to pieces so have the several parts of the machinery of government tended to fly from the spinning wheel of progress.

It has been possible for one nation or other division of the race to build up an ideology within itself entirely different to that of others and inimical to it—all entirely correct according to its own standards or viewpoint. So we find the Nazi philosophy dominating the thoughts of eighty million Germans and seeking to impose its dictum by force on others who have been reared on an entirely different intellectual diet; creating a conflict of State dominated mass against free minds.

During recent years the world has been brought into immeasurably closer contact. Countries about which little has been known are more easy of access. Ideas and habits have been brought into closer focus one with another; miracles of communication have been performed. Withal the world has not kept pace with the new, swifter tempo, or, blinded by ancient fallacies has calmly continued in an attitude of *laissez faire*. Old shibboleths now no longer suffice. *Laissez faire* is obsolete. Education, the spark plug, has been coordinated along nationalistic rather than international lines. In the mixup much has been missed, for there is good and bad in most national philosophies. Men are not to be blamed for opinions held which are based upon the information which has been given them. Through it all must run the current of a world rather than national philosophy—teachings which are useful, constructive and determinate to world understanding. Veritable mountains of obstacles intervene to prevent acquirement of such understanding. Yet good will and patient industry of men and women are capable of surmounting them, and must be made manifest to deserve well of the future. Only through the broadest outlook can men get anywhere near the right conception. The small mind must succumb unless it can be made capable of growth in understanding. It cannot exist in a mental blackout or vacuum.

This is the challenge: to view events in their true perspective. To fashion governments and controls in a *world* pattern rather than by restrictive and inhibited boundaries of purely selfish *nationalism*.

If a problem seems difficult, even unsolvable, there is yet somewhere, somehow, a solution to it. Keen minds will seek to find light in seeming darkness. The

profession of a Mason is the search for Light. The Craft is gravely concerned with the way out of present world difficulties. By its contributions to world unity, peace and understanding will its efforts and place be gauged. By united effort on the part of its millions of members a great deal can be added to the sum of world knowledge and "a happy issue out of all our afflictions." The issue is clear, the foundation has been well and truly laid. What will the superstructure be?

**EXEGETICAL** However we may feel about events after the war one outstanding need is evident: to secure by some means a universal meeting of minds on the basic factor of good will. At the moment feelings run high; like a foul pestilence hatred pervades all the channels of life; and that is easily understood when the brutish acts incident to war are considered.

It would be futile to argue with a mother who has seen her husband shot, her daughter ravished, her home blasted to bits by bombs and all that made life dear to her destroyed. She might well question the beneficence of a just God in the presence of her afflictions, and her limited knowledge of His inscrutable wisdom.

Yet in the first and final summary the foul deeds were those of men. Men in their weaknesses and vice permitted the vile thing to come about which made them possible. To the larger matter then must the thoughts of people everywhere be directed, with unquestioning obedience to fundamental laws under a beneficent Providence so that a new regenerative impulse and relationship may arise from the ashes of the dead past.

The task of reconciliation is colossal. So many old convictions must be scrapped and so much rebuilding done as to make it appear almost impossible of accomplishment. Yet it must be done or the supreme test of men and the justification for their existence will have been irretrievably lost.

Where to start? At the beginning, with minds free from hatred and with the inspiration of world brotherhood at its base. Not that form of brotherhood inhibited by thoughts of self as too often in the past, but of selflessness, with all talents diverted to the common good. The millenium? Yes! just that is the goal.

The bubble of Axis propaganda against plutocracy must be exploded. They have preached the destruction of democracy to the rich because it was a menace to capitalism, and to the poor because it was the mainstay of capitalism. We must seek to find solution to the problem of finding types of constitutional democracy suited to different national temperaments and circumstances, one of the greatest difficulties of the future. In this we may well be skeptical of every form of federal solution, yet cheered by the many signs that youth, even before the hurricane of war came upon it, was already turning against the hedonism which had been the accompaniment of intellectual anarchy and bankrupt faiths.

The present Armageddon is but a phase in natural evolution. All its harshnesses and horrors are part of the process which proceeds toward perfection. Trial and error. Things of man's make are but transitory. Only natural laws are eternal.

It has been said that human nature cannot be

changed. One can have little patience with such a fatalistic theory, for were it not possible to change the nature of humans from evil to good there would be no hope for humanity. It is not yet time to abandon hope.

In Time's annals there have been similar situations to the present. Perhaps not on so vast a scale. Yet the race has survived, and in some respects improved. It would be fallacy to assume that good may not be extracted from past evil experiences—however trying they may have been. It is in the fiery heat of the furnace that baser metals reach their refinement and that steel is hardened. So in the crucible of time the human dross will be discarded and the finer metals of human character, symbolized in love for one another, will be forged. From out the vortex of hate that now exists a better world order will be born.

**SOURCE** Influences persuading men to take specific action are almost invariably the result of conviction based on recognition of underlying facts or principles.

It sometimes takes a long time for these convictions to materialize, because they are subject to a variety of influences incident to their development in the mental processes peculiar to individuals.

Good or bad decision often depends largely upon early education and environment and understanding of underlying motive. For instance, a youth born into a home where Christian principles are consistently practised and taught, and later attending school or college where these same principles are dominant, will have moral scruples different to the boy who, denied these privileges, comes up the hard way, with difficulties of ignorance and poverty, etc., to overcome, making his life a succession of climbs over obstacles that only inherent good character and sterling quality will enable him to surmount.

This is not invariably so. There are always exceptions and sometimes exceptions seem to prove the rule. The example of Lincoln contrasts with that of Washington: two men of entirely different mould and utterly opposite social status, both endowed with superior qualities, yet equally inspired in his own distinctive way and devoted to the common cause of humanity. Many other examples might be cited to prove the point.

Propinquity likewise is a powerful influence in the lives of men. It is always easier to follow the smoother paths, but success is to be found only after arduous journeying and then only the man of courage and determination can reach it.

It is in early days of youth, when the mind is fresh and most impressionable, that character is best built. The tempering of later days with hardening processes of experience bring it to fullest usefulness.

Freemasonry begins its influence at maturity. Until the age of 21 a man is ineligible for admission to the Craft. Until then therefor he is subject to other influences. It is to the credit of the Craft that so many millions have conceived a favorable impression and allied themselves to it as Craftsmen.

At maturity a man's mind is more or less fixed. He has certain inhibitions; yet if he is open minded

there are still many impressions to be made upon him and, shown the way, his usefulness can be vastly increased in the community.

Here is where the importance of instruction in the principles and precepts of Freemasonry comes to the fore. In the process of initiation into its mysteries certain lessons are graphically portrayed emphasizing the high character and conduct expected of him as a Mason. While the mould is yet warm, however, he must not be permitted to cool off into a purely passive figure; he must be encouraged in every way possible to continue his search for Light.

There are many paths to explore. Some may appear confusing, yet all lead in one direction and, given a sound desire and a guiding hand, it is possible to attain great heights.

To that end those responsible for steering initiates into the right road and enlightening them in the beneficent influences and effects of the Craft should be ever diligent.

Freemasonry has accomplished much. Its standards are high and must be maintained in the hearts and minds of the men who comprise it.

**DEMOCRACY** Assurance of democracy's success lies in its resiliency. Its very existence depends upon its inherent ability to adapt itself to changing conditions. This is the germ from which it sprang and grew. Per contra, absolutism is a dogma with fixed boundaries, limited to the power of a person or system of philosophy positive and inelastic, incapable of adaptation and in consequence sure to collapse ultimately; however heavy a blow may be struck by the force which is at the root of its philosophy democracy absorbs it, the impact loses effect, and the experience actually strengthens it through the lessons learned from its enemies.

Democratic living and all that pertains to it assimilates and changes in its development. The essential formula for meeting change is by adaptation of new processes and methods, all part of its evolutionary and fundamental quality. Democracy is not static. It must of necessity "give" here and there, take up slack or tighten tension as the strains require. Laws and principles of government deriving from freedom of thought and elective choice allow full play to the will of the people—which is to say the majority. When these processes or methods function fairly and equably the democratic formula is unbeatable.

Older days and other generations have seen almost every conceivable system of government tried. Out of the experiments has emerged the present, oldest, democracy, the United States of America. The concept is perfect. Weaknesses abide only in the individuals elected to administer it. The priceless character which has been built into it guaranteeing to each and every citizen, high and low, rich and poor, equal opportunity and freedom of thought and action within the law must be safeguarded and encouraged in every way—at any cost.

In no other way can liberty be assured. Freemasons have been among its staunchest champions heretofore. It is essential they continue their good work.



# A Monthly Symposium

## The Fraternity and the "Masonic" Press

The Editors;

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

### THE DIFFUSION OF KNOWLEDGE IS IMPORTANT By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

THE importance of the dissemination of Masonic knowledge among members of the fraternity is not to be questioned. Of equal consequence is the necessity of imparting information to the membership relative to the activities in which the fraternity is engaged, and what has been accomplished, attempted or proposed. In a general sense this implies maintaining constant contact with the individual members of the fraternity, and the closer, more consistent and continuous this contact is maintained the greater will be the beneficial results.

It may frankly be admitted that theoretically the situation should be reversed—that it is incumbent upon the individual member to maintain contact with the fraternity, with his particular lodge, the Grand Lodge and his fellow members. Practically, however, we must face conditions as they are. Freemasonry is in competition with all other human activities for the attention of its members. The average man has many things to engage his attention, and it is easy gradually to slip away from those that are not consistently kept in his mind.

The craft today is suffering from lack of contact with its membership during the last decade. When adverse economic and social conditions dampened the ardor of many members, or enticed them into other lines of endeavor, with the result that lodge activities simmered down to uninteresting routine, there was a general tendency to eliminate all forms of notification, until in many cases all a member heard from his lodge or in relation to the institution of Freemasonry was the annual demand for the payment of dues. The course was dictated by complacency or economy, in either case ill advised. Now we are suffering from the effects of the indifference which crept over us.

How can this contact, this effort to keep the principles of Freemasonry high in the consciousness of its advocates, be brought about? There are endless ways of getting results—whether it be through the humble penny postcard, the lodge publication, letters, calls or Masonic publications must be determined in each case on the basis of which method gives greatest promise of benefit

but by all means maintain contact in some manner. Call it propaganda if you will, but remember that there is good and worthy as well as evil propaganda.

Our assigned topic, however, refers particularly to the Masonic press, its functions and its problems. Whether the Masonic press has been and is of benefit to the fraternity is a matter on which each must reach his own conclusion. If these publications have served a good purpose their functions and problems should receive consideration. All of them have plenty of problems before them, and most of these cannot be solved without the support of the fraternity. There is room for improvement, of course, and the answer to this problem is also in the hands of the fraternity.

### CO-OPERATION ESSENTIAL By ALFRED H. MOORHOUSE

THE topic is "Should the fraternity be invited to consider functions and problems of the *Masonic* press?"

It is a fact well known to publishers of Masonic journals that their efforts in the past have with a few notable exceptions been impeded by overzealous functionaries in Grand Lodge ignorant of the potentialities for good in a well-ordered Masonic press and imbued with the desire to keep Masonic matters entirely "secret." There have been other reasons, too, for unfortunately some publishers have sought to exploit the Masonic connection to

to their own profits, straying from eelymosynary impulse into pure commercialism. Those men have given the press a black eye. In one or two instances, however, Grand Lodge has been sufficiently farsighted to realize the great benefits to be derived from the spread of Masonic light through the printed word and have encouraged and even subsidized journals in the interests of the Craft.

Generally speaking, however, the so-called Masonic press is today in this country a rather poor thing struggling hard to survive in the face of indifference, apathy and even opposition. Only a brave man with a long pocketbook will look with favor upon an investment in a purely class publication of this nature for the return from it, aside from the sentimental regard and esteem of his fellows is apt to be more imaginary than real. The editing and issuing of a Masonic journal successfully calls for qualities of skill, cash and brains to justify itself.

That there is great value to the Craft in a sound, informed Masonic press will not be denied by those to whom Craft matters are of more than superficial con-

cern; for it is realized that now, as never before, Freemasonry is engaged in a struggle for existence. Under an older theory it was felt that Freemasonry did not need publicity, but today reactionary impulses do actual harm in denying to the membership, and the general public, opportunity to know what Freemasonry has done and is doing daily in its own behalf and as well that of the community at large.

The secular press cannot of necessity be thoroughly informed of all that pertains to contemporary Masonic events. True, sensational happenings such as the public condemnation of its avowed enemies, the pillage of its temples, the prosecution and persecution even unto death of men because of their loyalty to the fraternity get notice in "the news"; these, however, are but highlights, quickly forgotten in the rush of other epoch-making events of daily occurrence.

Freemasonry needs a press, and a good press, one produced by men with the intellectual capacity and understanding to promulgate and record accurately and with zeal the progress of world Freemasonry. How otherwise is the world to know of its works?

If the fraternity is to function as a stabilizing and uplifting influence in the lives of men and the nation, if it is not to lay itself open to the charge already made of innocuity, it must take steps to meet conditions in an altered world. It cannot continue to hide its light and purposes under a bushel. Either it has a useful purpose to serve or not. It cannot serve usefully by any static processes. Dry rot has killed many a sturdy oak. If surgical methods are necessary they should be adopted. Most assuredly the Craft and the world at large should be made aware of the fact that Freemasonry is a living, vital force with enormous potentialities for good. A sound policy of publicity through the medium of a Masonic press is one of the best means of securing that objective and to this end the efforts and energies, the co-operation and consideration of *all* the Craft may well be invited.

### MATTER OF REAL IMPORTANCE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

SHOULD the Fraternity Be Invited to Consider the Functions and Problems of the *Masonic* Press?" This subject is pertinent and it is also one that the present writers can discuss from the practical side, and with first-hand knowledge.



The subject matter should command serious attention from the Craft at large. It has to do with an agency which, though largely unappreciated, has really important functions. These, if honestly and intelligently carried into effect, are of great benefit to the fraternity. The Craft press, at its best, supplies a binding force not otherwise supplied. Yet it is in a

majority of cases the neglected step-child of Masonry. For lack of intelligent and discriminating support it is seldom indeed that a fraternal paper or magazine

can do justice to its mission. There is a constant struggle against indifference and lack of support, and a consequent weakening of influence, when there should be a constant and effective influence exerted to urge progress of the Craft.

There are two classes of fraternal publications. The one is purely local, its principal function being to cover activities of the various bodies within its chosen territory. If it attempts no more but small returns can be expected, and such periodicals can be ignored so far as a real survey is concerned. The other class strives for a place in the larger and more productive field. The editor of such a publication requires more of knowledge and experience than can be gained in a Lodge room. He should be able to grasp the Craft movement injurious in tendency, and to support every trend that promises an advance within the limitations of Masonic action. Most of our periodicals, because of the necessity for revenue, seek to combine the local with the general in their columns.

The ideal Masonic periodical would be one amply subsidized and therefore independent in expression. Freemasonry has long needed a free forum, wherein ripened thought could find its medium of approach to intelligent and informed brethren, thus exerting an influence upon those of lesser opportunity. The best States are hampered and checked by adverse conditions, and are thus unable to do more than partially live up to what is required. It is a humiliating conclusion, yet borne out by the facts, that the best efforts of competent editors and publishers of Craft journals are largely wasted. Conviction of this condition dampens enthusiasm, and even those most concerned will at times yield to the disheartening thought that the struggle is in vain, and such a one may at the end satisfy himself with the lesser and easier sort of work.

The Craft in general should be made aware that the progress of Masonry for the last three-quarters of a century is largely due to the devoted labors of men who have carried on despite all difficulties in this field of labor. A great work has been done by them in co-ordinating and unifying Craft activities. The efforts have been continuous; all others are desultory or spasmodic; it has been national in scope, not bounded by jurisdictional lines. That some of the so-called "Masonic periodicals" represent in truth no more than a waste of good white paper, while others have adopted methods that have brought official condemnation, and even Grand Lodge action, should not be cause for condemning the many clean and virile publications that strive against all discouragements to carry on intelligently and ethically their labor of love.

This subject deserves a more extended treatment than is possible within the space limitations of this department.

"It is one of your great duties to dispense light and truth to the uninformed. Let it therefore be your unremittive study to acquire such a degree of knowledge and information as shall enable you to discharge the duties incumbent upon you."



# Welfare in the Armed Forces

*An address before the Conference of Grand Masters in Washington, D. C., February 24-25, 1942.*

*By ALBERT A. SCHAEFER, Grand Master of Massachusetts.*

What can and should the individual grand lodge do for the welfare of its members and sons of members in the armed forces of the United States?

I want, first of all, to say to you that I approach the task that you have set for me in fear and trepidation. I feel in common with many of you here that it is one of the most vital as well as one of the most vexing questions that we have on our agenda.

It is unquestionably the privilege of every speaker to dissect the question which has been presented to him, to try to find out what thought, if any, the chairman of the agenda committee gave to the question, so that one may not be accused of wandering too far afield.

There are two questions involved: What can and what should the individual Grand Lodge do? We deal not only with ability to do something, but we also try to find what is the measure of our responsibility; and I want briefly to break down the question into its several component parts in order that I may be able to say to you most of the problems concerned therewith are so general that they can only be touched upon superficially—or, let us say that they are so superficial that they ought to be touched upon but generally.

Having made that observation I shall then tell you what I have in my mind regarding what seems to me to be the problem we ought to discuss.

First of all, we have two questions, as I have indicated: the question of ability and the question of obligation or responsibility; and I beg you to note that I am asked to discuss the question of what the individual grand lodge can do. I am not here to discuss what the Masonic Service Association can do, nor am I here as a salesman for any organization involved in the so-called Massachusetts plan. I am not a salesman. On the single occasion I attempted to act as such my boss said that at the end of the year it was not necessary to take an inventory; just take the invoices which had accumulated during the year, and they constituted the inventory. At all events, I am not here to sell you anything, and if I seem to lean one way or the other, it is because my considered opinion rests in that direction.

What can and should the individual grand lodge do—for what? For the welfare of its members. My brethren, I don't like that word "welfare." It smacks too much of the bejeweled lady who comes into one of our under-privileged settlements to hand out a bit of enforced charity with one hand while the fingers of the other rest on a certain part of her anatomy. I had much rather use the phrase, "What can and should the individual grand lodge do for the well being of its members and sons of members in the armed forces of our country?"

I want to call your attention to the fact that I am limited to that well being which we are to provide for the members and sons of members.

As you have already noted from some of the talks which you have heard, there is another problem which seems to me to be peculiarly within the province of the individual grand lodge, and that is, what can we do for the families of the selectees who have been left behind, sometimes in circumstances where real opportunity exists and well-being work done for their particular benefit? And may I point out to you—I think I am right in my suggestion—that that is not something which the Masonic Service Association purports to do except in an indirect way; and that is, I feel sure, not because Carl Claudy and Major Coulter are not fully aware of that problem, but because it is somewhat beyond the scope of the particularly sphere of their activities.

Again, I am asked to restrict myself to the well being of "its members"—referring to the particular grand lodge—"and sons of members."

May I again point out that the problem is wider than that. We have in every jurisdiction where there are military areas men from other jurisdictions or relatives of Masons from other jurisdictions, and we assume—at least, in Massachusetts, and, I feel sure in all the other jurisdictions—we assume a certain temporary control over those men so long as they remain within our jurisdiction.

I am asked to restrict myself to the question of what we can do for the well being of the members and sons of members in the armed forces of the United States.

Now, brethren, many of us who come from manufacturing states realize that there are other problems confronting Masonry today arising out of wartime conditions that have nothing to do with the men in the armed forces. For example, in answer to a question which I propounded to all of the grand masters about November 1st of last year, the Grand Master of Connecticut stated that they had there a great influx of workers into the factories of different types of essential industries and that they had a distinct problem as to how to handle that situation and to do that which might reasonably be expected of them.

That, I can say, does not come within the literal purport of our question. Nevertheless I touch upon it as briefly as I can as I proceed to discuss this problem with you.

I have already mentioned the Massachusetts plan. I want to say to you at the very outset that it is difficult for me to discuss something which does not exist. Whatever qualifications I may have, I have not that. It was not until approximately the middle of August of last year that from various sources, from bombardments by letter, by telephone call, by telegram, I woke up to find that at last, at the end of a rather long and languid career, I was famous, and I began to wonder who had contributed so much to that fame. So I called in the service director of the grand lodge and asked if

he would please elucidate to me what was the Massachusetts plan; that I should like to do honor to the man who contrived it.

He himself stated that he knew nothing whatever about any such plan; that we were carrying on a certain type of work not dissimilar to that which had been carried on for many years. And then I presented to him a clipping from a paper—I have it here in type-written form—which indicated that we had created a new service department to carry on exclusively our military service activities in Massachusetts.

Now, my brethren, I speak in all seriousness—because that article had been copied in many Masonic journals and had been given wide publicity, not on one occasion, but on many, and because I realized that it would create the false impression that because some grand lodge had created a department to deal exclusively with military problems, they could do it and that therefore there was no need for any other organization.

I am not at all in sympathy with any effort on the part of any person to disparage that which any organization is doing.

Criticism, if it be constructive, I welcome. Suggestions as to methods and as to objectives, as to these we may well differ, but there ought not to be among Masons any difference with regard to facts. So when I discovered the wide publicity that had been given to the Massachusetts plan, I caused the editor to be written to and his attention called to the fact that misstatements had been made, that wrong impressions had been created, and that I hoped that we might not have a repetition. Perhaps Brother Turner of New York was surprised to find that New York had followed the Massachusetts plan. Perhaps the Grand Master of Kentucky was surprised to learn that he had followed closely the Massachusetts plan. If he was not, I was, because I didn't know what that plan was.

Now I am going to say a few words which are very pertinent not only to what we are actually doing, as a matter of fact, in Massachusetts, but which have something to do with that which I will ultimately recommend to you.

We have had for a period of more than fifteen years a very active, very efficient service department that is quite distinct from our relief department. It deals with those cases which do not necessarily, at least at the outset, indicate the need of financial or monetary relief. We have had and do have a good deal to do with such problems as obtaining employment for unemployed Masons or members of their families; we have had to perform services which might properly come within a legal department, if such had been established, or even a medical or a spiritual department. We have no spiritual department in Massachusetts. But these problems had nothing whatever to do, as I say, with relief problems. We have, I think,—and I am going to be unduly immodest about this—one of the finest service departments that I think is in existence Masonically in the United States. It is in the charge of a director who is a full-time and a fully paid employee of the grand lodge. Under him is an assistant director who is, again, a full-time and fully paid employee. There are the necessary clerical assist-

ants. There is a service committee which functions like a board of directors. It is advisory only. It does not exercise control over the director, but merely settles on policies and gives such advice as may be necessary or may be requested of it. Our jurisdiction is divided into seven zones. In each of these zones there is a service representative who is paid a modest honorarium. It is a small amount, but it has been our belief that we can get service only when we can tell a man what to do and not merely ask him.

Our state is further divided into 46 districts, and in each of these districts there is a division chairman and he has control over a certain number of lodges which vary in the districts—never less than two, more frequently in the neighborhood of six. We have 309 lodges in territorial Massachusetts. I am omitting now our overseas lodges. And beyond this we have in each lodge a service representative elected by the lodge, and in many of the larger lodges a service committee which is headed up by the lodge service representative.

I have mentioned this skeleton organization because I want you to know that when, on September 1, 1940, the selective service act began to function, we had already in existence an organization which had been functioning for almost fifteen years and one which could be called into immediate operation to handle any problem, almost, I might say, by the pressure upon a button in the office of our service director. We have functioned in that way in times of local and national disasters; at the time of the New England hurricane; at the time of some particular floods, in connection with the Ohio floods, and other disasters too numerous to mention.

And so when this problem arose we in Massachusetts were indeed fortunate that we could say to men who were prepared to carry on, "We now have a job to do and we will find out what needs to be done and we will do it."

I want to point out, in order that there may be no misunderstanding, that that department began to function with regard to this so-called welfare work with the men in the armed forces prior to February of last year when, for the first time, the Masonic Service Association plan began to function. We did it because we sensed the need and we had the facilities.

If that be the Massachusetts plan, then I am not quarreling with words, but I want to point out to you that neither you nor anybody else could bring such a department into existence, any more than I could build overnight a Ford factory. You may not have the money in your jurisdiction or the facilities to carry on, and therefore it was necessary to do one of two things if you were to function at all. You were obliged to create a new organization or to rely upon an association already created to service you where you could not well service yourselves.

I have said this much, and I may refer to it a bit later as I go along because as we progressed we began to see that the problem was a bit larger than we had anticipated; and to complete my story of the organization, we have since that time created an office which, for want of a better term, we call the liaison office, near the three military areas which we have in Massachusetts.



We also have one for Boston itself, because there are many ships coming into Boston bringing us Masonic problems sometimes from our English brethren, and sometimes from jurisdictions along the Eastern coast. I may say that these men, too, are paid men. It is not a full-time job, but they are paid men and we do expect service from them.

Now, coming back to our main problem, What can and should the individual grand lodge do for the well being of the members of the Masonic fraternity and their sons in the armed forces? That question is easily answered. The answer is, We should do everything we can.

What *can* we do? And here we meet with differences of opinion. I think, my brethren, that there is no jurisdiction which cannot do something. I believe that there are many jurisdictions which cannot do all that might be expected or required by circumstances. For example, if you have not a service department, if you are not fortunate enough, perhaps, to have sufficient income in your grand lodge to carry on such a service department, obviously you are at the very outset confronted with a problem that is a very serious one.

So, first of all, I want to address myself to the financial side of the problem. It costs money to give service. I do not care, my brethren, whether that service is given gratuitously by the members of your lodges or is paid for, as in Massachusetts, there is a certain amount of necessary expenditure which you must provide for somewhere in your budget. Even in Massachusetts we have not been content to draw upon funds which might be available, because I believed, and my belief has been substantiated, that the brethren themselves want to help in this emergency; and so I asked that each lodge raise through its membership a sum equal to 50 cents per member. I should have asked for a dollar. But I must say to you, that one of the most pleasant things about being a grand master is to sense and to receive the loyal support of the members of your grand lodge. I did not need to express the belief that we might collect a dollar a head, for I have had many, many gifts which have come in in substantial amounts without reference to the amount which I had expressed as satisfactory.

I do not know whether you are so situated in your particular jurisdiction that you can rely upon voluntary subscriptions. You may be able to add, if you have grand lodge dues, a temporary amount to that which you have been in the habit of receiving. You may be able to impose an assessment. I am not ready to say Massachusetts will not reach that stage should the emergency last as long as some believe it will, but I do say to you that at the present moment we have not found an assessment policy necessary.

So much for the financial aspects, except for this one observation. A question was asked of Major Coulter, which was something like this: "What is the Masonic Service Association doing that the individual grand lodges cannot do?"

Well, now, on the financial side, on the map which is on my right (indicating) which says that Masons from 31 States are located in this center. My brethren, are we from whose jurisdictions some of these Masons and

sons of Masons come going to rest entirely upon that particular grand jurisdiction to render the services to our brethren that we deem necessary? Let me take Mississippi as an illustration. I understand that Hattiesburg in normal times has a population of about 25,000. Such a city would normally have one Masonic lodge, and not a very large one at that. During these times I am also given to understand that over 60,000 soldiers have been at Camp Shelby.

I am not going to bore you with figures, but you can see for yourselves that if there is a Masonic need and if we are going to meet that need, we cannot expect either the lodge in Hattiesburg or the grand jurisdiction of Mississippi to bear the financial expense entailed in satisfying those needs.

I stood here last year and saw a check handed in, and I felt a lump in my throat as I witnessed that—handed by the Grand Master of Ohio to the Grand Master of Mississippi, in the amount, I believe, of \$500. I was deeply touched, because I thought, and I still think, that is the true Masonic spirit. But may I point out to you, my brethren, that those Masons who are in the service may be at Hattiesburg one day, and the next day at Fort Dix in New Jersey, and the next at a camp in Massachusetts—and now, Heaven knows where. In other words, we cannot deal with the financial aspects of the problem of the service which is to be rendered to our brothers who are outside of our jurisdiction by merely sending a check to a lodge where a certain number of our men happen to be at that particular moment.

I believe—and here I am expressing an opinion that you are entitled to differ from, that that is one phase of the work which can be handled only through some central organization.

To come back: we have a two-fold problem. What shall we do with our own members within Massachusetts and the members of the Craft who are there from other jurisdictions? And what shall we do in respect to the members outside of Massachusetts?

To the latter question I want to devote a moment. At once when our service department began to function our first objective was to get the names and addresses of all of those who had been drafted in the first draft. That was not an easy job. You may think it might be. Write to the secretaries of your lodges, if you will, and ask them or the masters of the lodges to carry out that task, and I will guarantee you that your experience will be not different from mine, that it will take considerable time, months, indeed, to get even a partial list. But that was the only method that we had, and so we used that.

On February 15 of this year, a week ago, we had almost 1,900 names and addresses in our service department. We have a system (exhibiting a folder). You probably cannot see it from where you are seated. It is an individual folder. The name of the man and his lodge, or the lodge of the relative, is on the outside; the date, obviously; the place where he then is—in this particular case this man happened to be in Fort Adams in Newport, Rhode Island, at that particular time, May 21, 1941. Immediately to that man goes a letter from

our service director. Immediately another letter goes to some Masonic organization near that camp. If the Masonic Service Association is there functioning, it goes to their agent. If it happens, as it has happened many times, that the relief association of the United States is functioning near there, we send it to them. We will send it to the secretary of a nearby lodge, or the grand secretary, but in every instance we see to it, as far as it is humanly possible, that we have apprised the local body that a brother from Massachusetts is there and that we will deeply appreciate it if they will extend to him the courtesies of such services as they might feel they can give. We have had glorious responses from the brethren. I wish I could take an instance from each one of the jurisdictions, but I must not. Not in some of the few States where there are no camps or military areas, perhaps, but elsewhere, yes. But I might tell you what the results have been. I am going to pause and tell you what the result has been so far as the individual Mason is concerned in this very case that I have before me.

In the latter part of December of last year a boy, who is the son of a Mason but not a Mason himself, was transferred to the Coast Artillery School at Fortress Monroe, Virginia. In accordance with our regular routine a letter went out. The letter went out to the Army and Navy Lodge No. 306 at Fortress Monroe, Virginia, merely apprising them of the fact that this brother was there. The letter contained the names of a number of others who had also gone down there at that same time, when there was a considerable exodus from some of our military areas in Massachusetts, and we received a letter back on January 10 of this year stating that the boy had been contacted and that they found him a very likeable young man and that they were going to keep in touch with him. We wrote back acknowledging the receipt of their letter and thanking them for the service rendered.

There the matter rested until last week, when to my desk came a letter, part of which I am going to read to you. It was a letter which the father of that boy, a Mason, had written to the master of his lodge, and it quoted a portion of the letter which the father had received from his son, under date of January 11, the very day the boy had been contacted. May I read to you that quotation from the son's letter to his father:

"I received a very pleasant surprise Friday afternoon. I was told a lieutenant was looking for me, a Lieutenant Leek. He had received a letter from dad's Masonic Lodge in Boston saying I was your son and he, Lieutenant Leek, was to look me up and see that everything was going smoothly. Let me tell you, dad, it made me feel very nice. Truthfully, it is the first time since I have been in the army that any organization or group of people supposedly serving humanity have taken the time to consider our feelings, and I am very proud, dad, that it came from the direction it did, and when I have the time and money to devote to such things I shall follow the Masons."

My brethren, is it worth while?

That is only one of the hundreds of letters that come to us day after day. When I circularized the grand

lodges I received a very large percentage of replies, even for Masonic grand officers. I received forty answers to my inquiry out of the 48 Grand Lodges which I circularized, including the District of Columbia. Sixteen reported that they were doing nothing with regard to service activities; twelve that they were relying entirely upon the Masonic Service Association; six that they were doing a little on their own, and the remainder were relying, I think, if my figures are correct, about six more, entirely upon the local lodges.

You have at the outset, in regard to your local lodges, the same thing I spoke of in respect to grand jurisdictions, namely, your financial problem. A local lodge cannot, without assistance, carry out the work that is supposed to be done. That has been, of course, our experience. You have a transportation problem. It may well be that the camp is a distance of from six to twenty miles from the nearest Masonic lodge, and if you are going to extend Masonic courtesies to those brethren you have got to furnish some means of transportation. You cannot rely upon the individual brother in every instance. You may have to utilize buses or other means of transportation, and there is an expense connected with that.

You have a further problem. Can you get the notices to the brethren, if you can find out who the brethren are, at those times when you would like to have them present? In that way only can you deal with those who are members of the Craft. You can not in this way deal with the sons of Masons, because obviously they will not be received in the tiled body. You have all of these problems to consider if you let the local lodge deal with it.

It is because of that that we did not in Massachusetts expect the local lodge to deal with the problem. Our service director is authorized, under a blanket authorization, to incur all the necessary expenses there may be to bring the brethren from the camp and to return them there for any Masonic transaction; and I am daily receiving letters from the boys, letters from the officers, letters from the chaplains in those camps expressing their appreciation of that type of service. Some of the letters I received from other jurisdictions say, "We are opening our temples to the boys." Yes. And I visualize someone, perhaps, standing on the steps of the edifice with a little megaphone inviting the boys in.

That, my brethren, is what I call "Come-and-get-it" Masonry. In Massachusetts, at least, I am happy to say, we have got the "Go-and-give-it type" of Masonry.

Was it last year or the year before when one of the topics on the agenda of this conference was, "How can we increase the attendance at our lodge meetings?" I wonder if we can expect that boys who are in the camps, the Masons, are going to be more eager and active to attend Masonic gatherings there, except perhaps for an initial visit out of curiosity, than they have been in their own jurisdictions. No, brethren. We have got to go out and give them service, not say, "Come and get it."

That is not the only type of service that the boys need. The writing of a letter, perhaps. They have not heard from home—or the converse is more apt to be the truth, that the home has not heard from the boy. We are then



an intermediary through which the family and the boy are brought back together again. Or a boy gets into difficulty. He may require advice, yes, serious advice of a very definite legal nature, in many instances. Those things have happened. He does not know where to turn. If he knew that he could turn to the Masonic organization—and I care not for the moment whether it be through the Masonic Service Association or through the local grand lodge—what a relief it would be to the boy and what a relief it would be to the parents at home to know that there was some sympathetic, disinterested (except as Masonry creates the interest) person who is dealing with their son's problem.

We have got to give that service. We have got to do it or confess that our precepts are merely ritualistic ramblings. This is an opportunity, as I have said before, a hell-sent opportunity for the Craft to show that it is something more than a mere empty shell; that we mean what we say when we take upon ourselves our solemn obligations, and that we are here to help, aid, and assist to the limit of our ability.

My time is going on apace, and I want to bring this home to you, that so far as I have any power to prevent it, in Massachusetts, at least,—and I hope that you, too, in your jurisdictions will at least to that extent follow the Massachusetts plan—we are not going to let it be said, when this devastating catastrophe shall have ended that Masonry again was weighed in the balance and found wanting. We are going to carry on.

On Monday last I rode around that winding driveway up Shooters Hill to see a grand memorial to George Washington. I looked up as it towered into the skies and as the sunlight was reflected from the red beacon lights on its corners, the thought came to me there that we must at this time build another monument, not visible to the human eye—a monument engraved on the hearts of men, an invisible and intangible sign of the outward and visible grace.

#### DISCUSSION

Grand Master Turner of New York: Mr. Chairman, I do not think anyone could have listened to Brother Schaefer's soul-stirring presentation of the need and opportunity which Masonry has to meet, without appreciating our great responsibility.

Brother Schaefer made one remark early in his address to the effect that the option was before our grand lodges either to organize or to get into the Masonic Service Association. I think the alternative before us is that we must organize our grand lodges and, where we cannot function, support the effort of the Masonic Service Association.

There can be no doubt in the mind of any grand master who has had the experience of communicating with certain of our grand jurisdictions that there is a lamentable lack of organization. I am not going to refer to anything that we have in New York, but it is a fact that when we in our jurisdiction have communicated with some of the grand jurisdictions, we find that there is no organized system of service through our brethren outside of their jurisdiction. It seems to me that Brother Schaefer has demonstrated that within the limits of our pocketbook—because it does cost money—within those limits, at least, and perhaps those limits are not as great

as we would think, because the raising of money for this purpose is not an impossible task, every grand jurisdiction can organize to offer service to the men in the armed services, with all respect to Major Coulter. It is true that we cannot go into the camps as a grand lodge, but we have found in New York State that by using the services of men already in the service, many of whom have been active in our fraternity and all whom we have approached have been kindly desirous of serving, we can make contacts with Masons; we can bring our local organizations in touch with the men in the service. We have handicaps. We have to work, perhaps, through local lodges, local set-ups; but, nevertheless, it can be done with a little imagination and a little effort.

It seems inconceivable that a Mason from California can come into the jurisdiction of New York and feel alone and separated from his Masonic contacts. Brother Schaefer, I think, has pointed the way. Local conditions may require different methods. But we are not doing our duty; we are falling tremendously short of our duty, if we leave Masonic service only to those centers in which the Masonic Service Association functions. They have not been able to cover the entire country. It has been pointed out that there are great areas yet to be covered; and even if they were covered locally, by cooperative effort we think we undoubtedly could augment the service which they render.

It costs money. We have got to go out and get it. But my experience is that our Craft is just waiting to get behind this effort of Masonry to serve Masons.

Grand Secretary Stockwell of North Dakota: Brother Chairman, I rise to a question of personal privilege. I am very much interested in what Brother Turner has said.

As I recall it, 25 years ago there was called in the city of Washington a conference of fraternal organizations. We were addressed then by the then Secretary of the Treasury; and in the evening of that same day it occurred to some of us Freemasons that we ought to be doing something about this situation in 1917. It fell to my lot to be the secretary of that conference, and so I think I can speak advisedly as to what we found then. We found the same timidity and the same caution then that we find now.

I do not think anyone will question where I stand. I was one of the group that helped to organize, along with New York, the Masonic Service Association. The Masonic Service Association was the immediate outgrowth of a conference called by New York, in New York, and Judge Townsend Scudder was there, one of the moving factors in that conference, and we knew something about what New York tried to do. We did not get anywhere.

And then it so happened that I received a cable from San Nazaire, from a North Dakota Mason, enquiring, "May we have a dispensation to organize a military lodge in San Nazaire?"

I said to our grand master, "We have one military lodge in France, as we have in the Philippines, and we laid the foundation for the English-speaking lodges in the Philippines with the organization of the North Dakota military lodge."

I suggested to our grand master that he contact some

particular brethren, and we contacted Iowa, and the result of that contact was that we called a conference in Cedar Rapids in the fall of 1918, after the Armistice was signed.

Now, my brethren, it seems to me that we ought to understand here and now that this Conference that we are in today is the direct result of the activity of the Masonic Service Association. It fell to my lot as representative of that association in Peoria, Illinois, to plead with Illinois to call a conference of grand masters; and that was the beginning of a continuous series of these conferences.

So, my brethren, I think we ought to understand that if we are going to get anywhere we have to have some organization, call it what you will, that shall represent a united Masonry in America in this hour. If we do not, we fail as we did in 1918.

Grand Master Schaefer: I perhaps neglected to state one thing which has occurred to me since Brother Stockwell has spoken, namely, that I want you to know that Massachusetts is not only a member of the Masonic Service Association, but is cooperating with it. We have not asked the Masonic Service Association to come in in this instance, because our problems are not the type, we believe, that require their type of service as yet. I have forewarned Brothers Claudy and Coulter that we may call upon them.

## PITFALLS IN PEACE PRELUDE

[The writer of the following has been Professor of Political Science at the University of London since 1926, and connected with the London School of Economics since 1920. He has lectured on history at Harvard, Yale, Amherst, McGill and Trinity College, Dublin. He has been a member of the Industrial Court since 1926, and of numerous international committees.]—ED CRAFTSMAN.

No citizen of this country can have heard without deep emotion Mr. Churchill's address to the two houses of Congress. It symbolized as few things could have symbolized more effectively the opening of a new chapter of immense importance to the common destiny of our peoples.

I want, if I may, to impress upon my American friends the urgency, at this time, not merely of realizing the paramount importance of victory but of the ends for which that victory is attained. It is relatively easy in the face of danger so compelling as the danger we face to recognize the necessity of unity; it is even relatively easy to organize plans to mobilize the immense resources that are at our common disposal. The hard thing is to retain the temper which builds victory when the enemy is overthrown.

There is, I suggest, a real danger that we may again be led astray unless we soberly confront the issues as history is shaping them for us. We have to avoid the temptations (1) to believe that there can be any attempt to return to the pre-war world, and (2) to accept those siren voices which would lead us into enthusiasm for some vast but simple formula, whether it be a federal

I do not believe that Brother Turner will object if I also say that although New York is not a member of the association, it has given very substantial financial support to it.

Brother Johnson of Massachusetts: Mr. Chairman, I am ashamed of myself for speaking again, but there is one thing that nobody has referred to yet that I think should be said, and I venture to say it even after the most magnificent presentation by my own grand master.

There has been criticism of the fact that the Masonic Service Association has rendered service to others than members of the Fraternity and their sons. The answer has been given that it is a necessity because required by the War Department. My brethren, that is only a small part of the answer. If there is anything in this world for the preservation of Freemasonry that it needs more than anything else, it is the good will of the community in which we live, the good will of the citizens of the United States of America. It is because of that good will and that good will only that we get any number of candidates in our organization. If we do not have that good will, all the services which we are rendering to humanity, in our children's hospitals, in our research, and in the various things which we are doing for the world and in the service to all of the armed services alike, we are not building the foundation which is necessary for the preservation of Freemasonry in this civilization of ours.

union, an Anglo-American union or the world state. We have got to make up our minds that the building of a peace which will endure is going to be a hard and complicated matter, unlikely to be accomplished at a single stroke, more likely to be attained by a long series of experiments in which there will be failures as well as successes.

#### PRINCIPLES SUGGESTED

If we are to approach our problem realistically, there are, I believe, certain principles which, in Justice Holmes's phrase, we must accept as the "inarticulate major premises" of our thinking. I state them barely, though each, for proper appreciation, requires a full analysis. They are:

1. The epoch when liberalism could be identified with laissez-faire is over. As a consequence we have entered into the epoch of planned economy. The pivotal authority in planning is bound to be the State.

2. No State can remain democratic unless it plans for the many and not for the few. To do so it needs to own and probably itself to operate the essential instruments of production. Where these remain in private hands they assume the character of *imperia in imperio* incompatible with the people's sovereignty.

3. No State can now hope to live a self-sufficient life. Interdependence means the organization of collective security, and collective security means the recognition of the need for common decision on matters of common concern. But because interdependence is new, it is at present the part of wisdom to approach it empirically.



seeking in an evolutionary way to build upon our war-time experience rather than to attempt any large-scale experiments for which men are not yet wholly prepared.

It is, however, already clear that the duty of economic sanctions against an aggressor must be universally accepted and that military sanctions, which shall include the leasing of appropriate naval aid air bases on the Anglo-American model must be regionally organized.

#### AIDS FOR POORER STATES

4. The lease-lend principle is not less applicable in peace than in war. It implies an obligation on the part of the richer States to assist the poorer States in the development of a higher standard of life.

5. In the making of peace, the democracies are entitled to safeguard in the defeated States the conditions which are necessary for the fulfillment of the Four Freedoms. In particular they are bound to destroy the social and economic foundations of German and Japanese militarism.

6. In the making of peace Great Britain and the United States must recognize the inevitability of revolutionary uprisings in the defeated and occupied countries. Subject to their acceptance of the Four Freedoms, Great Britain and America are not enabled to prescribe to these countries either the form or substance of their political and economic organization.

7. It is urgent for us all to understand that this war marks a turning point in history as decisive in its reshaping of our habits and traditions as the Reformation or the French Revolution. Either we adapt ourselves to this recognition, with a consequential power to make the necessary changes by consent, or we refuse to make the adaptation, in which case, even our victory will be no more than the prelude to a long epoch of chaos and confusion, in which much of its possible fruits will be thrown away.

The United States, if I may say so, has a quite special contribution to make in this regard. Born as a refuge from oppression, united by a war for freedom, accustomed from its outset to affirm the rights of man, it has the experience, not less than the obligation, to lead mankind into the new epoch. The process will be long, for men are not easily habituated to a freedom they have rarely experienced.

But if Americans are prepared to be as patient as they have been generous, they have it in their power to make men see what it is that has made Washington and Jefferson, Woodrow Wilson and Franklin Roosevelt a part of the central flame which burns at the heart of the world.

HAROLD J. LASKI.

London, England.



#### JUNE ANNIVERSARIES

Charles W. Moore, 33d, grand secretary general of the northern Masonic jurisdiction, was made a Mason in Kennebec Lodge, Hallowell, Me., June 12, 1822. He established the first Masonic paper in Boston, called the *Masonic Mirror*, in 1825.

Gen. Henry M. Hoyt, Civil War officer and Governor of Pennsylvania (1879-83), was born at Kingston, Pa., June 8, 1830. He was a member of the American and Scottish Rites.

Henry L. Whitfield, Governor of Mississippi (1924-27), a Knight Templar and a Shriner, was born in Rankin County, Miss., June 20, 1868.

Leon M. Abbott, 33d, sovereign grand commander of the Supreme Council, 33d, northern Masonic jurisdiction, U.S.A., (1921-32), was made a Mason in Columbian Lodge, Boston, Mass., June 7, 1894.

Hyman W. Witcover, 33d, grand secretary general of the Supreme Council, southern jurisdiction, U.S.A. (1923-34), was made a Mason in Ancient Landmark Lodge No. 231, Savannah, Ga., June 26, 1900.

Lord Cornwallis was installed provin-

cial grand master for Kent, June 5, 1905, and as deputy grand master of the United Grand Lodge of England, June 2, 1926, serving in both offices until his death in 1935.

Peter Norbeck, Governor of South Dakota (1917-21) and U.S. Senator from that state (1921-36), received the 32nd degree, Scottish Rite, at Yankton, S.D., June 22, 1919.

John Hays Hammond, Sr., noted mining engineer, who was Special Ambassador for the United States at the coronation of King George V of England, died at Gloucester, Mass., June 8, 1936. He was made a Mason in Oriental Lodge No. 144, San Francisco, Calif.

#### LIVING BRETHREN

Charles B. Henderson, U.S. Senator from Nevada (1918-21) and member of the Board of Directors of the Reconstruction Finance Corporation, was born at San Jose, Calif., June 8, 1873. He is a member of the Scottish Rite and the Shrine at Reno, Nev.

Rupert F. Asplund, 33d, Deputy in New Mexico of the Supreme Council, southern jurisdiction, U.S.A., was born at Little Indian, Ill., June 26, 1875.

William Koch, 33d, active member in

Iowa and grand sword bearer of the Supreme Council, southern jurisdiction, U.S.A., was born at Elmira, Ont., Canada, June 8, 1878.

Maurice S. Whittier, 33d, Deputy in Alaska of the Supreme Council, southern jurisdiction, U.S.A., was born at Atlantic City, N.Y., June 16, 1878.

William N. Northrop, 33d, active member in Idaho of the Supreme Council, southern jurisdiction, U.S.A., received the 32d degree at Lewiston, Idaho, June 14, 1902.

Silas E. Ross, 33d, deputy in Nevada of the Supreme Council, southern jurisdiction, U.S.A., received the 32nd degree at Reno, June 18, 1910.

Raymond E. Baldwin, who served in U.S. Navy during World War I and was Governor of Connecticut (1939-41), was made a Mason in St. John's Lodge No. 8, Stratford, Conn., June 6, 1929.

#### CUBAN MASONIC CHARITIES

"Zapato Escolar," the Cuban Masonic charity which distributes shoes to needy children, held its 115th distribution ceremony in the National Academy of Arts and Letters recently. Three hundred pairs of shoes were distributed to boys

and girls who otherwise would be unable to secure proper footwear.

Since its inception, "Zapato Escolar" has distributed literally thousands of pairs of shoes. It is a nationwide charity. "Traje Masónico," another Cuban Masonic charity, works along the same lines in distributing clothing. At its last distribution, eighty suits of clothes were given to needy children of school age.

At the 115th distribution of "Zapato Escolar," Luis F. Reinhardt, 33d, Grand Master of Ceremonies of the Cuban Supreme Council, 33d, and Grand Representative near that Supreme Council of the Supreme Council, 33d, A.&A.S.R., southern jurisdiction, U.S.A., presented a medallion to Arnesto N. Rodriguez for his humanitarian work in "Zapato Escolar." The medallion was presented on behalf of Col. John H. Cowles, 33d, grand commander of the Supreme Council, southern jurisdiction.

Among the distinguished guests present were Dr. Gabriel Garcia Galán, grand master of the Grand Lodge of Cuba; Sr. Nicolás Pérez Raventós, President of the Board of Education of Havana; Sr. Rafael Biada, a professor at the University of Havana; Sra. Ernestina López, who represented the Daughters of Acacia, and Sr. Arsenio Martinez, President of "Traje Masónico."

#### GENERAL KRUEGER AT DALLAS

Lieut. Gen. Walter Krueger, Commander of the 3rd United States Army, with headquarters at San Antonio, Tex., was the principal speaker at the annual memorial services in tribute to Texans who have made bequests to the Scottish Rite Hospital for Crippled Children. Services were on the hospital lawn, May 24th, at Dallas, Tex. General Krueger, who is a Mason, spoke on the wartime services of hospitals.

Enlisting in the army as a private, General Krueger worked his way up through the ranks. He saw active service in the Philippines during the Spanish-American War and fought in France in World War I. He received the distinguished service medal "for exceptionally meritorious and distinguished service, high professional attainments, superior zeal, loyal devotion to duty, soldierly character and dominant leadership, which has contributed in a marked degree to the success of the military operations of our forces."

#### LOCATING MASONS IN SERVICE

Lack of information about Masons in the armed forces stationed in combat zones has caused considerable inquiry by civilian Masons who have lost contact with their friends in the service. A bulletin explaining the difficulties has been issued by William Koch, 33d, Active

Member in Iowa of the Supreme Council, 33d, A.&A.S.R.

Mr. Koch pointed out that it was difficult to secure information about men stationed in areas captured by the Japanese, but said that Japan had agreed to adhere to all treaty provisions pertaining to prisoners of war. The names and condition of captured men are forwarded to Geneva, Switzerland, and relayed from there to the U.S. State Department.

Those who have relatives or friends in these areas are urged to have patience. If an unreasonable length of time elapses without word, a letter addressed to the Office of the Provost Marshal General, Prisoner of War Information Bureau, War Department, Washington, D.C., may secure information. Inquiries should be addressed there whether for men in the Army, Navy, Marine Corps, Air Corps, Red Cross, or civilian life.

Secretaries of the various Masonic bodies are doing their best to keep track of their members in the armed forces, and letters of inquiry to them will receive prompt attention.

#### TRIENNIAL ASSEMBLIES

The Triennial Assemblies of the General Grand Chapter, R.A.M., U.S.A., and the General Grand Council, R.&S.M., U.S.A., will be held in Salt Lake City, Utah, August 24-27, 1942. The Royal Arch Assembly will be on the first two days and the Royal and Select Masters will meet the final two days. All business sessions will be at the Salt Lake City Masonic Temple.

Headquarters for the assemblies will be the Utah Hotel. Due to the war, no special train will carry delegates to Salt Lake City.

T. N. Larsen of Ogden, Utah, is chairman of the Triennial Committee. Other members are Bert Atwater, Salt Lake City, secretary; Lewis E. Smith, Omaha, Nebr., and Herbert S. Sands, Denver, Colo.

#### REUNION AT HONOLULU

All but six of the candidates taking the Scottish Rite degrees in the Honolulu, T. H., bodies this spring were members of the United States armed forces. In addition to the class of thirty-seven, five Navy men received the degrees as a courtesy to the San Diego, Cal., bodies. Candidates ranged in rank from private to lieutenant colonel in the Army, and up to lieutenant commander in the Navy.

The increase in the number of Master Masons seeking the Scottish Rite degrees this spring has been noticeable throughout the country. The recent reunion at Nashville, Tenn., found between fifty and sixty receiving all or part of the degrees, while in Memphis, Tenn., there were about 125 candidates. Many of

them were members of the armed forces.

The Santa Fe, N. Mex., bodies report that thirty-six candidates received the degrees at their reunion held early in May, a substantial increase over recent years. The Spring Reunion class at Dallas, Tex., numbered 100 Master Masons.

#### PAUL REVERE

A firm founded by Paul Revere, whose famous ride aroused the Massachusetts minutemen to action against the British at Lexington, on April 18, 1775, received the Navy "E" for excellence in the production of vital war materials recently. Revere Copper and Brass, Inc., is now working twenty-four hours per day turning out copper and brass products necessary to outfit warships.

In early days, Paul Revere's bell and cannon foundry coppered the bottom of the U.S.S. *Constitution* (Old Ironsides) and supplied the bolts, spikes and pumps for that famous old frigate. It also provided the boilers for Robert Fulton's first steamboats and furnished the copper used on the dome of the Massachusetts State House.

Paul Revere was trained as a goldsmith, and was one of four living in the colonies at the time of the Revolution. When Massachusetts issued paper money in 1775, he engraved the plates, made the press and printed the bills of credit. Later, he engraved the plates for the "continental money."

The famous patriot was made a Mason in the Lodge of St. Andrew, Boston, Mass., in 1761, and was Master from 1770 to 1771 and from 1777 to 1782. He was first Master of Rising States Lodge in 1784; was a member of St. Andrew's Chapter, R.A.M., of Boston about 1769, and was grand master of the Grand Lodge of Massachusetts from 1794 to 1797. While holding this office he laid the cornerstone of the Massachusetts State House in Boston on July 4, 1795.

#### BROTHERHOOD THE BASE

A new world build on fundamentals of Christian brotherhood taught by Christ is the "only kind of a world that will prevent a repetition of the present universal agony." Francis B. Sayre, United States High Commissioner to the Philippine Islands, said recently in Milwaukee.

Recounting scenes of suffering he had seen at Bataan and Corregidor, Sayre, in an address prepared for the General Assembly of the Presbyterian Church, asked "is all that to be in vain?"

"I watched our troops when all the earth around them was rocking from exploding bombs and shells, bravely standing by their guns and taking it," he said. "Going through the hospital I have seen their wan faces lighting up with a smile as I approached, putting up a brave front."



"I have seen them so badly burned that you could not tell whether their skins were white or black . . . Their spirit was magnificent."

"War and savagery have engulfed the world before, but never before—at least for 15 centuries—has there been such a world-wide breakdown of our underlying faiths, or our standards of moral values, or directing purpose in our lives."

"Merely a military victory over the Axis nations will not bring a new world, he stated, adding, A civilization based upon nothing but naked force cannot endure . . . only a world based on human brotherhood can endure."

Sayre said a world based upon human brotherhood would mean solving mass unemployment, removing from workers' minds "the haunting fear" of sickness and old age and recognition of the dependence of each national and racial group upon every other.

The Axis nations do not believe in human brotherhood, Sayre said. They are fighting to establish themselves as master races of the world in order to enslave and exploit all other peoples."

#### WASHINGTON'S HAIR

When George Washington died, Paul Revere, Past Grand Master of the Grand Masonic Lodge of Massachusetts, and the best silversmith of his day, was commissioned to design a golden urn in which to keep a lock of his hair. Revere was also assigned the task of getting the lock of hair from the General's widow.

"The Grand Lodge have subjoined an order that a golden urn be prepared as a deposit for a lock of hair, an *invaluable* relique of the Hero and Patriot," wrote Revere to Mrs. Washington, "to be preserved with the jewels and regalia of the society. Should this favor be granted, madam, it will be cherished as the most precious jewel in the cabinet of the Lodge." And so it was and still is, Esther Forbes tells in "Paul Revere and the World He Lived In."

The influential role Masons played in the Revolution and the struggle they waged for complete independence is portrayed in many instances in Miss Forbes' book. As she observes, "The brethren met on a common footing and did much to promote the brotherhood of man, also the American Revolution."

A notation in the record of the Boston Lodge throws an amusing side-light on the part Masons played on the night of the Boston Tea Party in 1773. "Lodge closed," it reads, 'on account of few members present.'"

#### SOME TRUTHS

In the Appendix to "Historical Essays and Studies," by Lord Acton, are the words: "Power tends to corrupt, and

absolute power corrupts absolutely. Great men are almost always bad men, even when they exercise influence and not authority, still more when you superadd the tendency or the certainty of corruption by authority."

Testimony to the same point is found elsewhere. In his "History of Civilization in England" Thomas Henry Buckle wrote: "There is no instance on record of any class possessing power without abusing it. The love of exercising power has been found to be so universal that no class of men who have possessed authority have been able to avoid abusing it."

#### NEW QUARTERS, ALEXANDRIA

The Masonic Service Center in Alexandria, Louisiana, has been moved into more commodious and attractive quarters in the Masonic Temple.

A formal opening of the new outfit was held April 22. Present were representatives of eighty-three lodges from twenty-four grand jurisdictions!

#### DOOLITTLE A MASON

Brig. Gen. James H. Doolittle, who led a flight of Army bombers in the first raid of the war against Tokyo, is a 32d degree Scottish Rite Mason. He holds his Scottish Rite membership in San Diego, Calif., receiving the degrees in 1918 immediately following World War I.

General Doolittle received the Congressional Medal of Honor for his successful raid, which caused widespread damage in Japanese industrial areas. The presentation was by President Franklin D. Roosevelt, 32d, with Lieut. Gen. H. H. Arnold, 32d, Chief of the Army Air Corps, witnessing the ceremony. The citation reads:

"Brig. Gen. James H. Doolittle, United States Army, for conspicuous leadership above and beyond the call of duty, involving personal valor and intrepidity at an extreme hazard to life. With the apparent certainty of being forced to land in enemy territory or to perish at sea, General Doolittle personally led a squadron of Army bombers, manned by volunteer crews, in a highly destructive raid on the Japanese mainland."

#### MASONIC SCHOOLS IN AUSTRALIA TAKEN OVER BY STATE

The William Thompson Masonic Schools of Australia have been turned over to the Australian Government for use as a general hospital for the duration of the war and six months afterwards. The action, originally taken by the school trustees, was approved at the last quarterly communication of the United Grand Lodge of New South Wales, Australia.

The institution consists of 268 acres near Baulkham Hills, and within two weeks after the Government took charge

there were 625 beds installed. Military authorities avowed it the best site for military hospitals in the Commonwealth.

Provisions have been made to care for the children who were forced to vacate the institution. In some cases, they are returning to their mothers if circumstances permit it, while local Lodges have responded to the emergency by securing homes for others. Individual Masons have also offered to take some of the children into their own homes. The cost of their education will be borne by the Grand Lodge, and each case is receiving separate attention so that the best solution can be found for providing living quarters and school facilities for the Masonic wards.

Australian Freemasons are proud that about 160 former students of the Masonic Schools are now serving with the armed forces, and several have already given their lives in the service of the Commonwealth.

At the Grand Lodge Quarterly Communication, Grand Master Lord Gowrie, Governor General of Australia, was unable to be present due to the pressure of war duties. His message to the Grand Lodge was read by Maj. Gen. F. A. Maguire, Pro Grand Master. The Grand Lodge followed the lead of the United Grand Lodge of England in the matter of representatives to the various Grand Lodges of Europe, and will make no new appointments until after the war is ended.

#### BISHOP CONDEMNS

The Rt. Rev. James E. Freeman, 33°, Bishop of the Episcopal Diocese of Washington, D. C., speaking at the annual massing of the colors in the outdoor amphitheater of Washington Cathedral, denounced "you society people of Washington" for giving silly parties while men are dying for America. He added: "I condemn them, I care not who they are, for their cheap flippancy. . . . America has got to take this war seriously and pay the whole price, no matter what it is. Back to your altars. Back to the simple home life and wholesome social ways of dignity and loyalty to the principles of the founding fathers."

#### G. WASHINGTON, MASON

George Washington became a Mason before he was twenty-one years old, and maintained his Craft connections until his death. He was Master of his Lodge at Alexandria, Va., at the time he was inaugurated first President of the United States, and, in 1793, acted as Grand Master pro tempore when he laid the corner-stone of the United States Capitol with Masonic ceremonies.

A large majority of the generals who

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served under Washington during the Revolution were Masons. About half the signers of the Declaration of Independence and more than half the signers of the United States Constitution were members of the Craft.

At the present time, a majority of the members of the United States Senate are Masons, while about half the members of the House of Representatives are members of the fraternity.

#### FOUR LETTERS

Masonic Temple, Philadelphia, February 26, 1942.

Mr. Carl H. Claudy, Executive Secretary, Masonic Service Association, Washington, D. C.

Dear Brother Claudy:

The enclosed check for \$5,000 from the Masonic Military and Naval Service Committee of the Grand Lodge of Free and Accepted Masons of Pennsylvania, is a contribution to the Welfare Department of the Masonic Service Association of the United States, in recognition of the service made available by your Association to Pennsylvania Masons and the sons of Pennsylvania Masons in the Armed Forces of the United States.

In making this contribution our Masonic Military and Naval Service Committee is unanimous in its opinion that in addition to its many obligations for service in our own Jurisdiction which it gladly extends to all Masons and the sons of Masons of our sister Grand Jurisdictions, it should, when finances permit, also lend its aid in such Masonic Welfare Service as is outlined in the plan of your Association.

Extending to you my sincere good wishes in the success of your most worthy undertaking, I am

Courteously and fraternally,  
JOHN LATHWOOD, *Grand Master.*

The Imperial Council of the Ancient Arabic Order Nobles of the Mystic Shrine for North America.

March 12, 1942.

Mr. Carl Claudy, Washington, D. C.

My dear Carl:

It is with a great deal of pleasure that I send you the enclosed check for \$4,000 which, when added to the original contribution of \$1,000, is to be used for the purpose of establishing one Center. I know this will be satisfactory to you.

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With warm personal regards, I am  
Sincerely yours in the Faith,  
L. P. STEUART, *Imperial Treasurer.*

Azure Lodge, No. 129, F. A. A. M.,  
Cranford, N. J., February 7, 1942.  
Masonic Service Association, Washington,  
Brethren:

I have been receiving your Short Talk  
Bulletins and have read them with a great  
deal of interest; having a son in the service  
who is also a member of Azure Lodge.  
Unfortunately he has not been stationed  
in any of the Camps where you have Ma-  
sonic Centers located. He has now left  
the country.

I am going to recommend to our Lodge  
that a box be placed in our banquet room,  
calling attention to the Masonic Service  
Association, and asking the Brothers who  
enjoy our refreshments to show their ap-  
preciation by dropping something in the  
box that will help some soldier away from  
home enjoy himself in one of the Centers.

Whatever our receipts are will be sent  
through our Grand Secretary. I thought  
you might want to pass this suggestion on  
to other Jurisdictions.

Faternally yours,  
HARRY R. MEEKER, *Worshipful Master.*

Grand Lodge of Virginia, A.F.&A.M.,  
February 26, 1942.

Carl H. Claudy, Esq., Executive Secretary,  
Masonic Service Association, Washing-  
ton, D. C.

Dear Brother Claudy:

I am today directing Brother Wm. S.  
Pettit, Grand Treasurer, Richmond, Vir-  
ginia, to forward you a check for One  
Thousand Dollars (\$1,000) as a contri-  
bution from the Grand Lodge of Virginia  
to the welfare work of your Association  
among the men in the armed services of  
our Government and with it the sincere  
wish that you may be able to continue  
and expand the fine work you are doing.

Cordially and fraternally yours,  
ROBERT S. BARRETT, *Grand Master.*

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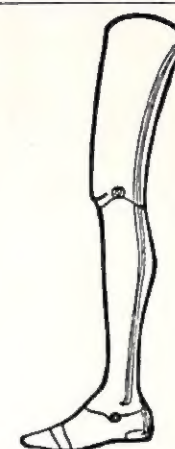


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**RHODE ISLAND APPROVES**

February 16, 1942.

The Masonic Service Association,  
Washington, D. C.

I have never yet expressed to you and  
Major Coulter the full appreciation that  
we of the Grand Lodge of Rhode Island  
feel for the leadership and cooperation of  
the Masonic Service Association in estab-  
lishing a Masonic Welfare Center in New-  
port and assisting in the promotion of a  
Welfare program within our Jurisdic-  
tion. . . .

We here will never forget the service  
rendered by the Masonic Service Associa-  
tion when many Rhode Island boys were  
so badly injured in the Carolina Maneu-  
vers. I know in your files you have letters  
of appreciation from grateful parents for  
the service rendered at that time, and I  
again add the grateful appreciation of the  
Grand Lodge of Rhode Island to theirs  
for this leadership in Service. . . .

Please know that we are pleased to be  
a part of the Masonic Service Association  
and that you may count on our continued  
cooperation.

Cordially yours,  
RAYMOND L. VAUGHN, *Grand Master.*

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# To the Freemasons in the Armed Service and Their Friends



A great many Masons are serving in the armed forces of the United States. These men, separated from home ties, seek more and more contacts with family, friends and Masonic fraters. It is the part of plain privilege to see that they get them.

To the relatives of these men it is not necessary to suggest that frequent letters are very welcome at all times, for truly "absence makes the heart grow fonder." Friends, too, can help, not only by writing letters to those in service but in contributing otherwise to their comfort and happiness.

In this connection it is suggested that a subscription to THE MASONIC CRAFTSMAN would be eminently appropriate. Within its columns is much of interest to the Mason, in service and out.

To facilitate the good work the publishers of this journal make this offer:

For one-half the regular price—or for one dollar instead of two—  
we will mail to any soldier or sailor of the United States wherever  
he may be a copy of THE CRAFTSMAN for twelve months. (Postal regulations prevent our mailing free copies ad lib.)

If you are patriotically or Masonically inclined, here is a good way to demonstrate it. Just send one dollar and the name and address of the Masonic soldier or sailor in service you wish to remember, and we'll do the rest.

It is a time to close up the ranks, for added strength lies in unity. Our men, privileged to serve in the greatest enterprise the country has ever dedicated itself to, deserve every possible support and your dollar can help in this way very acceptably.

There are many other demands upon your funds, but this offer, it is believed, will appeal to many to whom the Masonic tie is something more than a phrase and will afford happiness, comfort and enlightenment to brethren in uniform throughout the world.

Write early and act promptly—for time is of the essence.

## THE MASONIC CRAFTSMAN

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